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SERMON

DELIVERED IN PORTLAND,

JUNE 25, 1823,

BEFORE THE

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MAINE MISSIONARY SOCIETY;

AT THEIR

SIXTEENTH ANNIVERSARY.



By HARVEY LOOMIS,
PASTOR OF A CHURCH IN BANGOR.



MALLOWELL:

PRINTED BY GOODALE, GLAZIER & CO.
1823.

*At a meeting of the MAINE MISSIONARY SOCIETY, at Portland,
June 25, 1823;—*

*VOTED, That the Rev. ENOS MERRILL, the Rev. THADDEUS
POMEROY, and the Rev. ALLEN GREELY, be a Committee to pre-
sent the thanks of this Society, to the Rev. Mr. LOOMIS, for his
Sermon before the Society; and to request a copy for publication.*

Attest, D. THURSTON, Record. Sec'y.

SERMON.

Mark xiv. 8. "SHE HATH DONE WHAT SHE COULD."

THIS was a very honorable testimony given by the Saviour, in favor of one, who had performed a certain service for him; a service, which was peculiarly acceptable, as it was prompted by reverence, gratitude and love. This service was performed by a female disciple. It was Mary, the sister of Lazarus.

She had, before this, surrendered her heart to the Saviour, and had "chosen that good part, which," he declared, "should not be taken away from her." He had graciously forgiven her sins, and received her into his favor. And she felt constrained, by the influence of the strongest and most affecting obligations, to do something, to honor and please that heavenly Friend, that blessed Saviour, to whom she felt herself indebted for all her happiness and hopes; and whose character, she viewed, as being in itself, supremely excellent and glorious. She *must* do something to honor and please this Saviour. She resolved to do all that she could. In pursuance of this resolution, she presented an offering, which was "very precious," and was commended by Christ as performing "a good work."

The circumstances, connected with this transaction, are related in the verses preceding the text.—Christ was in Bethany, and at meat in the house of Simon the leper. And “there came a woman, having an alabaster box of ointment of spikenard, *very precious*; and she brake the box, and poured it on his head.” Such was her “good work;” such her tribute of reverence and love. This was a costly offering; being worth three hundred pence; which in our currency is a little more than forty-four dollars.*

In Eastern countries, it was not an unusual practice, as a tribute of respect and affection to deceased friends or persons of distinction, to embalm their bodies, with some precious ointment; probably not unlike that used on this occasion by Mary.

As Christ was about to be taken from the world, Mary performed this work as a testimony of her friendship and affection. This was a cheerful offering. The great expense which it incurred, (and considering her probable worldly circumstances, the expense was very great for her; even exhausting, as we may infer from the language of the text, all her pecuniary means,) the expense, I say, did not deter her from the work. Nothing in her view, was too costly—nothing too precious for Christ. But for this benevolent service she was censured. “There were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor; and they murmured against her.” In the gospel according to John, this objection, is said to have been

* \$44,40 cents.

made by Judas Iscariot. And it is also said, that he made it, “not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.”

In Matthew, it is said, that the disciples made this objection. It is probable that the objection was first made by Judas; who having, at that time, the confidence of the other disciples, influenced the minds of some of them to join with him.

The enemies of the gospel are always unwilling, that the Saviour should be honored. Many of them affect to believe, and they openly avow, that money contributed, as well as other exertions made, to advance the interests of his kingdom, and to confer the blessings of his religion upon the destitute, is a waste—a useless expenditure—an unnecessary and injurious appropriation, of the means of charity. Hence they object to the efforts of benevolent, engaged christians at the present day; efforts, made by them, to honor the precious name of Christ, by extending the triumphs of his cross, in the salvation of the millions who are perishing in their sins.

Why is this waste of the ointment made? Why this waste of the money?

These objections and complaints arise from *deep rooted* enmity to Christ. It is this *enmity*, which works upon the native covetousness of man, and produces such violent and painful agitation, whenever any thing is to be done for the cause of Christ. And this covetousness is never so powerfully wrought upon and excited, when the expenditure is incurred for any other purpose. Hence the “indignation” that is felt

and expressed, whenever the alledged "waste," has reference to the interests of Christ's kingdom. But these men would by no means have it supposed, that they are unfriendly to acts of charity. So they substitute some other object; and as they would have it, some more worthy object, upon which charity should be bestowed; and they generally, like Judas, bring in the poor. "Why was not this ointment sold for three hundred pence and given to the poor?"—Why are not the benefactions, presented to Christ for the honor of his name and the salvation of souls, reserved for the poor?—as though these objectors were indeed so very solicitous for the poor.

It is unquestionably a most imperious duty to assist the poor. This is always a duty, and there is always an opportunity of performing it, as we always have the poor with us. But Christ has claims upon his creatures; and there are special seasons, when every possible effort should be made, to honor him by extending the blessings of his religion. And let it be remarked, that they who are most disposed thus to honor Christ, are most forward to assist the poor. It may well be presumed, that Mary felt as much, and did as much for the poor, as Judas did.—And I apprehend, that the poor would be most wretchedly provided for indeed, had they no better friends, than they who are influenced to plead their cause, merely from enmity to Christ and his religion. It is as common, as it is easy, to attempt to conceal a heart full of covetousness and of opposition to the cause of Christ, under the false profession of a most wonderful concern for the poor.

Thus it was with Judas. And he did it, “not that he *cared* for the poor.”

Men of this description, will often, by their pretended, apparent disinterestedness, influence, for a time, the minds of some weak and undecided *christians*; and lead *them* to set up their complaint, in unison with the enemies of religion, and to express their fears, that there will be a “waste” in doing so much for Christ and for souls; or at least, that in consequence of it, the interests of the poor may not be duly consulted. And when they yield to such influence, and suffer themselves to be thus led, they act a part utterly at variance with the principles of enlightened, christian benevolence; a part meriting and receiving the severe and unqualified rebuke of the Saviour. Thus it was with some of the disciples, who murmured at this woman for pouring the precious ointment upon the head of Christ. “And Jesus said unto them, Let her alone. Why trouble ye her? She hath wrought a good work. For ye have the poor with you always; and whensoever ye will, ye may do them good; but me ye have not always. *She hath done what she could.* She hath come beforehand to annoint my body to the burying. Verily, I say unto you, wheresoever this gospel shall be preached, throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her.”

The Saviour most graciously noticed and commended her service; and declared that it should be held in everlasting remembrance. How deeply must these disciples have felt the reproof! Well might they hide their faces in confusion, not only for neglecting to do,

themselves, a work which was done by this woman, but for murmuring that it was done by her. *Her* love to the Saviour was more ardent, more operative, than theirs. How happy must she have been, not only in performing a deed, which was prompted by affection, but in being assured, that in performing it, she met the gracious approbation of her Saviour.

In this effort to honor Christ, she exerted herself to the extent of her ability. She did what she could.—All this it was incumbent on her to do. Had she done less, she would have neglected duty, and failed to secure the full approbation of the Saviour.

I observe therefore, *that they who do what they can for Christ, perform their reasonable duty, and are sure to meet his approbation.*

No one, it is perfectly obvious, can perform the particular service, referred to in the text ; or do any thing for Christ, as directly and as personally, as in that instance. But they may do things, equally important and equally acceptable. Those things are done for *him* which are done for the promotion of his cause ; and his cause is promoted, by the triumphs of his grace, in the salvation of sinners.

I would mention,

1st. What men *can* do for Christ.

And here I would insist, that the first thing to be done by every one, is to become friendly to him, and attached to the interests of his kingdom ; to submit to his authority and comply with the terms of salvation ; and in this way enter into his service.

Having done this, one is prepared to do other things. As it respects particulars, different persons

can do different things. All can do something. God has so arranged the system, by which his purposes of grace are to be accomplished, that there are many departments of service ; and the parts are apportioned and distributed, according to the abilities of different persons. Every christian should ascertain his duty ; and were he to make this a matter of prayer, and like Paul put the question, "Lord what wilt thou have me to do," he would be likely to know the kind of service which belongs to him.

There are some things which *all* can do. All can *pray*. They can repair to a throne of grace, and plead with God for a blessing to descend, both upon their own efforts and the efforts of others. They can plead for the out-pouring of the Spirit ; and for the revival of religion, in their own hearts and in the hearts of all the children of God. They can plead for the conversion of sinners, in the societies to which they belong, and throughout the christian world. They can plead for the diffusion and success of the gospel among the heathen.

With pity and benevolence, they will contemplate the six hundred millions of heathen, who are living and dying without the consolations and hopes of the gospel ; and they will earnestly plead their cause at the throne of mercy. They will plead for the prosperity of Bible and Missionary Societies, and of all those institutions, which have for their object, the conversion of a world lying in wickedness. They will pray the Lord of the harvest to send forth more laborers into his harvest. They will plead with him to repair the waste places ; to build the walls of Jerusalem ; to do

good in his good pleasure to Zion. Nor should they keep silence or give him any rest, till he establish and till he make Jerusalem a praise in the earth.

This is one thing, which all the friends of Christ can do, for the promotion of his cause.

They can also contribute of their worldly substance. *All can contribute something.*

The plea of poverty, is often made, when they, who make it, have actually more ability than Mary had. She felt the claims of justice and gratitude, and therefore did not, could not make this plea. But there are those, whose hearts are not sufficiently influenced by these claims to overcome their feelings of covetousness. They do not object that *others* give. They profess, highly to *approve religious* objects of charity, and are not found among those, who set up the heartless complaint about the poor. No; they would have the cause of Christ promoted. They would have the light of the gospel sent to the benighted millions of Adam's race. And they will *talk largely* upon the subject—and even *pray fervently*, in words at least; but this is all they can do. Their circumstances will not permit them to *give* any thing. They must support their families, and pay their debts. This plea is often made; and made too, by the rich, as well as by the poor. Or at least by those, who indulge their pride, their taste and their ease, to a degree, which does not, by any means, indicate very distressing poverty; or a very wakeful solicitude for the claims of their creditors.

It is, after all, the plea of covetousness and avarice; and is as common as indifference to the gospel, and

"as old as the lust of lucre." It is your duty to support your families and pay your debts ; but remember, it is your duty also, to honor Christ with a portion of your substance. And think not, that the plea of poverty and of justice to others, will be admitted as your excuse, in neglecting the cause of Christ, while it is not sufficiently sincere to prevail with you to maintain habits of industry, economy and self-denial.

Let there be consistency in your conduct, and we shall believe, there is sincerity in your professions.—There are many, who can do much for Christ and for souls, by their contributions ; and of this they would be convinced, and the conviction would produce corresponding efforts, should they prayerfully ponder upon the subject, and yield to the constraining influence of the love of Christ. But it is acknowledged, that some can do, in this way, but comparatively little. God in his wise providence, has withheld from them the means ; and they are able to contribute only their few mites ; and these they should contribute, as occasions offer.

And here I would observe, that all who contribute, should regulate, as far as practicable, the time and the amount of their contributions, by a *system*. It is not sufficient that men *occasionally* give, and that they give from the impulse of those feelings, which may be excited for the moment, by the appeals, perhaps, of him who addresses them, and not by the importance of the object to be promoted. They should conscientiously and deliberately determine, how much they ought to consecrate to Christ, taking into consideration the different objects which claim their aid ; and resolve to do every thing systematically.

Let every church and parish become a charitable society ; or let all the benevolent individuals in the church and parish, form themselves into an association ; and let each member bind himself to give, at stated times, a specified amount, as God shall have prospered him ; and in this way, do all that he *can*. Were all christians to adopt this method, more would be given ;—and it would be given more judiciously ; and with feelings more profitable to the donors. These feelings would be formed into a settled *principle* of benevolence. Giving, would assume more of the form and the features of a regular, necessary business.

Were all who love the Lord Jesus Christ to adopt such a system, the gospel would soon be preached to every creature.

Were all the christians in this State, to adopt such a system ; were they to do all that they could, the several benevolent institutions amongst us would be amply supported, and the two hundred thousands now destitute of a preached gospel, would soon be furnished with a supply. The MAINE MISSIONARY SOCIETY would then have a far more widely extended operation. In its capacity, as a Society, considering its means, it has done what it could ; and it has done much ; much to build the waste places ; much to make the wilderness bud and blossom. And it has high claims upon the public gratitude. Nor is this all ; it has high claims upon the public patronage.

While laudable exertions are made by the people of this State, to educate pious young men for the gospel ministry—let not this Society be so neglected, that its means will not be sufficient to give employment

to such ministers, as shall offer their services—and as are needed, and would be retained in feeble societies, if the requisite assistance could be afforded. I am satisfied, that greater exertions should be made to educate young men for the ministry; but I am also satisfied, that unless greater support is given to the Missionary Society, the benefits anticipated from the increase of preachers, will not be realized.

Let then the claims of this Society be deeply felt and acknowledged. Let every one contribute for its support. And while he does this, let him also contribute for the support of other benevolent institutions; and let him in this way, do all that he *can*.

But there are other ways, in which men can promote the cause of Christ and the salvation of souls, than by contributing of their worldly substance.

Such as possess the pecuniary means, and render pecuniary assistance, cannot excuse themselves from other services; and such as are destitute of these means, will rejoice, if they love the Saviour, in having the opportunity and the privilege, of promoting his cause, in some other way, and by the employment of such means as they possess.

They who have the time and the talents, can greatly benefit others, by giving them religious instruction. I do not now refer to the public preachers of the gospel. They, it is true, are under the most solemn obligations, to do all that they can in this way—to be instant in season and out of season—in proclaiming the gospel, and in beseeching men in Christ's stead to be reconciled to God.—I refer to private christians. *They* can give religious instruction. Many can be employed in

teaching the rising generation, the things which concern the honor of Christ and the salvation of their souls.

Sabbath Schools furnish an opportunity for those of this description, to present their offering. Whatever be their means in other respects, here they may labor with advantage and acceptance. Though God may have withheld from them the silver and the gold, yet they may in this service, present an offering, equally precious—equally acceptable.

Some can promote the cause of Christ, by animating christians in their duty, and exciting them to the more faithful performance of good works ; and especially, by warning sinners of their danger, and persuading them to espouse the cause of the Redeemer, and secure the salvation of their souls. Will any of you plead as an excuse, that your talents are small? But you can use what talents you have ; and this is all that is required of you.—Will you plead, that you have no influence? This plea is false. Every christian has influence, in his appropriate sphere ; and can exert it with effect, upon some, at least, of those with whom he is intimate. You can go to your unconverted neighbors and friends and relatives, and press upon their attention the importance of this cause and the worth of their souls ; and apprize them of their guilt and danger, and beseech them to become reconciled to God.

This you can do with earnestness and perseverance, yet with prudence. And you can so deport yourselves, as to convince them that what you say, is a most solemn and interesting reality. *Every* christian, should

become, in effect, a *preacher* and a *missionary*; and use his utmost exertions, as propriety and faithfulness shall dictate, for the conversion of those, whose connection with him is such, as to give him influence over them. Were all christians to do this; were they to strive *in good earnest*, for the conversion of their ungodly associates, connections and friends, there would be, in almost every christian society, a general enquiry—"What must we do to be saved?" Sinners, in great numbers, would be brought into the kingdom of Christ; and thus his cause would be most effectually promoted.

This is what *all* christians can do; whether rich or poor; whether learned or unlearned. And as we have seen they can also pray; and contribute of their worldly substance, as God has given them ability.

I observe,

2. That it is the reasonable *duty* of men to do what they can for the cause of Christ.

This cause, as we have seen, involves the glory of God, and the salvation of precious and immortal souls. *Here are interests of unutterable importance.* *Interests*, compared with which, every worldly concern sinks into entire worthlessness. These interests will *continue* to be important, when this miserable world shall be burnt up, and when all earthly scenes shall vanish away. And surely, it is the duty of men to estimate objects by their importance, and to apportion their services accordingly. The cause, which it is our duty to promote, is infinitely dear to Christ. His heart is constantly fixed upon it, with the utmost intensity and delight. Its importance is such as just-

ly to claim *all* that creatures can do. A *partial* effort, or an effort that is not measured by the full extent of the power which is possessed, leaves the man who makes it, under the guilt of neglecting duty. Christ measures our duty by our ability. The man of wealth may give *much* ; but if he does not give what he *can*, he is deficient in duty. It is not the amount of his donation, considered in itself, but its amount, considered in reference to his ability, that determines the extent of his duty. The same principle holds true, in application to other departments of service. And besides, a man may proceed to the full extent of his ability in one department, and still be guilty, if he neglects to do what he can in other departments.

Considering our *relation* to Christ, our dependence and obligations, no one can deny his claim to all our services. He *reasonably* requires us to do what we can. He created us for himself. Yea, the world was created by and for him, and it was created and is kept in existence and operation, for the manifest purpose of promoting this cause. It was designed as a theatre, on which there should be exhibited the wonders of his grace. I say, he *created* us ; not only so, but he *redeemed* us. And this he did by shedding his own blood. It is an affecting consideration that *such* a price should be paid for our ransom. "We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." And is it too much to give him all that we have ; our whole hearts and services ? Here are the claims of gratitude, as well as of justice. These claims should penetrate our *souls*, and inspire us with love to Christ, and to the per-

lishing millions for whom he died ; and call into exertion, all the means of which we are possessed.

Considerations like these, influenced Mary to do what she could. They should influence us to go and do likewise.

It is our duty to become sincerely attached to his interests, to engage in every benevolent service, which offers itself, and do as much as our means will permit. Whatever objects we select, (and in making the selection, we must regard the station and circumstances, in which Providence has placed us;) and in whatever way we contribute to the promotion of such objects ; one thing we must not forget, that it is our duty—our *reasonable* duty, to do all that we can.

This duty is binding on *all* of Adam's race ; upon all for whom the Saviour died. And of these, none are under stronger obligations, than females. They should imitate the example of her, who poured the ointment upon the head of Christ. They should do what they can for the promotion of his precious cause. Neither delicacy nor duty forbids them to enter the field of benevolent enterprize. *And as it respects the claims of gratitude*, who shall be influenced to honor Christ, if not females ? Who so indebted to him and his gospel, as they ? It was one benevolent design of the religion of Jesus, to elevate the female character ; and to secure a multitude of blessings, which were before considered, as belonging exclusively, to the other sex. This design has been accomplished, wherever his religion has prevailed.

In all christian countries, how different the condition of females, from what it is among the heathen, or

even among the Jews ! How much more highly and justly is their character estimated ! With how much more respect and tenderness are they treated ! For all this, they are indebted to Christ. They are indebted to him, not only for the hopes of salvation, in common with others, but for that exalted rank which they hold in society, and for that kindness and affection from others, to which, it is acknowledged by all, they are entitled. Where the gospel of Christ is not known, females are degraded and wretched.*

Under what peculiar obligations then, are *they* to the Saviour. With what lively gratitude and love should they regard him. How solicitous should they be, to make some suitable returns to him, for all his condescension and merciful kindness to them. And in what way can they do this so effectually, after giving him their hearts, as to impart the blessings of this gospel to others ? There are many who do feel the force of these obligations ;—many who have given him their hearts and their services. There are such among my hearers ; there are many such throughout the State. And to them, the *Maine Missionary Society* is greatly indebted. The amount of their donations, compared with the donations of others, and compared with their means, if it could be known, would both gratify and surprise those, who have not attentively considered the subject.—An exact record of their deeds of benevolence has not been kept upon earth ; but such a record is kept in heaven. And I conceive it is proper

* What an ungrateful creature then—how base and monstrous—is a female infidel ; a female scoffer and reviler of Christ ; a female opposer of missions !

on this occasion, to make this particular mention, as a *memorial* of them ; and for doing it, I plead the example of Christ, as presented to us in the text.—And I observe further ; that among females, Christ has probably a greater number of friends, than among the other sex. Ever since he came into the world, he has found among them many of his most ardent, devoted followers ; whose attachment has been expressed and tested, by services cheerfully rendered, and by sacrifices cheerfully submitted to.

At the time of his crucifixion, none felt a more tender solicitude, than his female disciples. Prompted by sorrow, by gratitude and love, they followed him to Calvary ; that they might witness the august and affecting scene of his cruel death ; and this they did, at the time, when his other disciples forsook him and fled.

They were the first to visit the sepulchre ; *they* the first to announce his resurrection.

In all subsequent periods, they have been among the foremost, to express their friendship and affection, in those works of benevolence, which are designed to honor the Saviour, and to diffuse the blessings of his religion among the destitute and ignorant. They have been willing to forego many of the blessings of civilized life, the endearments of home and of their native land, to encounter danger and even death ; that they might glorify his precious name, and make known his grace among the heathen. And this shall be told as a memorial of them.

They have felt it their duty to do what they could. This was their duty ; and, my hearers, it is the duty of

all. No one, whether male or female, whether rich or poor, whether bond or free, can plead an exemption.

I observe,

3. That they who thus perform their duty, in doing what they can for Christ, will be sure of meeting his approbation. He did graciously approve of the good work which Mary wrought. He would not suffer it to pass without commendation; and it was faithfully recorded in his book of remembrance. All who do as she did—who do what they can for Christ, shall be treated by him in like manner.

In requiring his rational creatures to do all they can, Christ only requires of them, a reasonable service; and as he is a reasonable Being, he will assuredly bestow his approbation upon those, who comply with his requirements.

He is *gracious* as well as reasonable. With astonishing, unbounded kindness and love, will he regard those, who attach themselves to his interests, and do what they can, for the glory of his name and the salvation of souls. Yes, my hearers, though you do but *little*, yet if it is all that you *can* do, you will be accepted and approved. Your offering will be regarded in the same light, as were the poor widow's mites.—“For if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not.” If you do what you can in giving your hearts to him, you will receive his free forgiveness—his gracious acceptance. If you do what you can by your prayers, your contributions and other exertions, to adorn and support the gospel among yourselves, and to extend its blessings to the destitute and wretched;

in a word, if you do what is your most reasonable duty, to honor his great name, and promote that blessed cause, which is so dear to his heart, he will most certainly and most graciously approve your service.—A book of remembrance shall be written, in which he will carefully record your names, and you shall be his, in the day when he maketh up his jewels. He has always accepted and rewarded the reasonable service, which has been performed for him. To all who have done what they could ; he has promptly extended his approbation. None of his servants have accused him of being a hard Master. Upon all his devoted followers who have left the world, he has pronounced the benediction ; “ Well done, good and faithful servant, enter ye into the joy of your Lord.”

My hearers, are there not sufficient inducements to do all that you can for Christ? Who would not desire to meet the approbation of his Saviour and Judge? What greater blessedness, than to enjoy an assurance and a consciousness of having his smiles and his commendation? What greater enjoyment in this world, than to be engaged in the promotion of that blessed cause, which he loves, and which involves the honor of his name and the salvation of immortal souls? In what *should* we engage, if not in such a cause as this? For whom *should* we live, if not for Christ?—There is, moreover, every *encouragement* to exertion. Others, in great numbers, are engaged. We shall have their countenance and co-operation. The cause will prevail. There is the promise of success. The prophecies concerning it, must be fulfilled. Yes—and they are now fulfilling with wonderful rapidity.

Friends and followers of Immanuel, take courage. Animating are the signs of the times. Unexampled efforts, have been made within a few years, to send the word of life to distant, benighted nations. Men have been found, who were willing to become champions of the cross and heralds of the gospel; and have gone forth, in the strength of Him, who is the Captain of their salvation. They have planted the Standard of their Redeemer amid hosts of spiritual adversaries; and waved the banner of the cross over the battlements of the enemy.

The blessed cause, I say, will triumph. And in its triumph, will be involved, not only the salvation of its friends, but the destruction of its enemies.

My hearers, on which side are you engaged?—For what purpose and to what end do you live?

Compared with this great concern, the prosperity of the Redeemer's kingdom, every other interest, is mere vanity; and will soon be, as though it had not been.

How dreadful to live and die, as though this world were your only home and portion! How dreadful to live and die, as though there were no Saviour to be served and honored, and no souls to be saved! How dreadful to take the attitude of opposition, and to hinder the progress of this precious cause! Such will at last meet the wrath of the Lamb.

“And such as dare despise my name,

“I'll clothe them with eternal shame.”

My hearers, soon the night cometh, when no man can work. Soon we must give an account of our stewardship. And what account are we prepared to give?

What have we done for Christ, and for souls that are perishing? Let each one put the question to himself, Have I done what I could? This question will be put, at the great day, to every one, by his own conscience and by his Judge; Hast thou done what thou couldst? How many will this question cover with confusion! Let me put the question to you now; Have you done what you could? Some of you have done many things to oppose Christ, and resist the operations of his grace. Many of you have done what you could to establish a righteousness of your own. But have you done what you could to promote the salvation, either of your own souls or the souls of others, and to reflect honor upon the precious name of Christ?

Let me ask those who hope they are the friends of the Saviour; how much have you done for him, *who loved you and washed you from your sins, in his own blood?* How much have you done for the souls that are as precious as your own, and that are now involved in all that guilt and condemnation, from which sovereign grace, as you hope, has rescued yours?—Have you done all that you could? all that gratitude, all that justice required?

Oh how much unfaithfulness, how much neglect of duty! Nothing short of that blood, which was shed for the remission of sins, can wash away the guilt, even of christians. Look to this blood for pardon, and resolve to be faithful. Let the love of Christ constrain you.

My impenitent hearers, in this great concern, and at this remarkable period, what part will you act? Or

which side will you engage? While God is pouring out his Spirit, and performing his wonders of love and mercy; while so many are coming over on the Lord's side, and rejoicing in his great salvation; will you remain under the bondage of sin and death? Will you not *join* them, and share with them, their joys and their hopes?

While others are engaged in extending the triumphs of the cross, shall the sins and follies of this miserable world absorb your hearts, and shut the doors of heaven against you? Can you consent to do nothing for the Saviour, and nothing for your own souls?

I recommend to you this Saviour. It is a blessed truth—"a faithful saying, and worthy of all acceptance, that he came into the world to save sinners." Flee to him for refuge. Yes, flee to him, who is the sinner's friend. Submit to his authority, and surrender to his love. Abandon every other dependence, and, feeling yourselves to be lost and ruined, rely upon the merit and the efficacy of that blood, which was shed upon the cross to redeem you.

May we all surrender ourselves to this Saviour; and love and serve him, while we live. *For he is worthy.* Yes, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," forever and ever!

AMEN.

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A sermon delivered in Portland, June 25,

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REPORT

OF THE TRUSTEES OF THE *MAINE MISSIONARY SOCIETY*,

AT PORTLAND, JUNE 25, 1823.

THE Trustees of the Maine Missionary Society would congratulate their brethren on the return of this anniversary ; an occasion on which they are permitted to recognize many mercies from the glorious Head of the Church, in the support of this and other kindred institutions. From what this Society has been enabled to accomplish from year to year ; from the patronage with which it has been favored ; and from the confidence with which it is regarded by the destitute within our borders ; its members have abundant reason to 'thank God and take courage.'

The Trustees have had in the employ of the Society, in the *Strongs* have constantly increased in numbers. In *Strong* and *Industry*, there is not only a considerable degree of seriousness in general, but a few instances of anxious inquiry." While Mr. White was performing his missionary services, there was a Congregational society formed and organized at Farmington, consisting of about thirty heads of families, some of whom were among the most wealthy and influential in the town. The society voted to raise two hundred dollars, and the people at *Strong* subscribed a little more than one hundred, for the support of preaching ; and requested Mr. White, after journeying west, to return and supply them the ensuing year. But as he was engaged by the South Parish in Bath they have remained destitute from March (the time of his leaving them,) till the last Sabbath ; when the Rev. *Jonathan Burr*, sent by the Massachusetts Missionary Society, arrived there ; who is to continue six weeks ; after which time, they expect a missionary from this Society, to be stationed in Farmington and vicinity ; they having sufficient funds already to continue him through the year.

The Rev. *Jonathan Bigelow* had a mission of twelve and a half weeks at Lubec and vicinity ; and Mr. *Henry A. Merrill* of eight weeks at Columbia and Addison. These are all the services that were appointed for the county of Washington ; as the Massachusetts Missionary Society have had, for two or three years past, one or more missionaries in that territory, the most of the time.

time of refreshing from his presence. They have from time to time, and for a long time, made great sacrifices and exertions to support the Gospel, and are willing to do so. They propose to pay for preaching one half of the time, that is, every other Sabbath, and to have society meetings on the other Sabbaths, except when they are supplied by missionaries. This, considering their small numbers and want of means, is as much as they can accomplish. Within the year, a few females have formed themselves into a cent society, and transmitted a small sum to aid the Maine Missionary Society. Two Sabbath schools also have been constantly attended to, and a considerable number of youth and children have been taught in the things which belong to their peace."

In regard to Washington, where he spent the remaining part of his time, Mr. Lovejoy remarks: "The state of things the year past has been much more interesting, than I ever knew it before; and the prospect of eventually establishing the Gospel ministry here is promising. The Congregational Church has received an addition of *ten* members; and an equal degree of additional interest and feeling." The people in that place have raised by subscription, sufficient to continue him about twice as long as he has been with them as a missionary. He concludes his journal, by saying: "I have as much reason, perhaps, to suppose my feeble attempts in the Gospel have been blessed in this town, as at any place where I have preached."

Free to him for refuge. Yes, flee to him, who is the sinner's friend. Submit to his authority, and surrender to his love. Abandon every other dependence, and, feeling yourselves to be lost and ruined, rely upon the merit and the efficacy of that blood, which was shed upon the cross to redeem you.

May we all surrender ourselves to this Saviour; and love and serve him, while we live. *For he is worthy.* Yes, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," forever and ever!

AMEN.



In the course of last autumn, Mr. *Henry T. Kelley* and Mr. *Seneca White*, were engaged as missionaries, each for the term of twenty-four weeks : the former was stationed in the county of Somerset, and the latter at Farmington, Strong and Industry, in the county of Kennebec.

Mr. Kelley visited and preached in almost all the destitute places, in the county of Somerset : and also spent a few Sabbaths in Wilton and Temple, in the county of Kennebec. "In Temple," he remarks, "I found rather more attention than usual, among the youth ; three or four of whom, between ten and fifteen years of age, I hope, have known by experience what it is to pass from death unto life." In the course of his mission, he "preached one hundred and fifteen times, attended fifteen conference and prayer meetings, visited six schools, and made one hundred and seventy-eight family visits."

Mr. White spent one half of his time, that is, every other Sabbath, at Farmington, and the other half of his time was equally divided between two adjoining towns, Strong and Industry. He "preached one hundred and five times, attended nine church conferences, three prayer meetings and four funerals, visited eight schools, and made one hundred and nine family visits." "I have not," he states in his journal, "the pleasure to say, that there has been any thing like a special revival of religion, in either of these towns during my missionary services ; yet there has been an increasing attention to the subject of religion, and meetings have constantly increased in numbers. In Strong and Industry, there is not only a considerable degree of seriousness in general, but a few instances of anxious inquiry." While Mr. White was performing his missionary services, there was a Congregational society formed and organized at Farmington, consisting of about thirty heads of families, some of whom were among the most wealthy and influential in the town. The society voted to raise two hundred dollars, and the people at Strong subscribed a little more than one hundred, for the support of preaching ; and requested Mr. White, after journeying west, to return and supply them the ensuing year. But as he was engaged by the South Parish in Bath they have remained destitute from March, (the time of his leaving them,) till the last Sabbath : when the Rev. *Jonathan Burr*, sent by the Massachusetts Missionary Society, arrived there ; who is to continue six weeks ; after which time, they expect a missionary from this Society, to be stationed in Farmington and vicinity ; they having sufficient funds already to continue him through the year.

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Mr. Bigelow, who is settled at Lubec, and whose missionary services were assigned to that town, except occasional labors in the adjacent towns, writes: "The promising appearances which I have heretofore mentioned, have to a great degree subsided; some who were then awakened have become hopeful converts, and others have relapsed into indifference. The Sabbath school has been well attended." And he adds, "The meetings in this place have been attended quite as well during the past year, as at any time previous; and I see no reason for discouragement in regard to the maintenance of the ministry among them."

Mr. Merrill writes, under date of January last when his mission was closed: "A large proportion of my time has been spent in visits; I have preached thirty-one sermons, attended twelve prayer meetings, two funerals and one conference. The monthly concert of prayer was attended November and December, *for the first time*, in Columbia and Addison. There is much want of religious instruction, in this region. In Jonesboro', Harrington, Steuben, Gouldsboro', and Sullivan," (though there are churches of different denominations,) "there is no settled minister, nor any one among them who preaches constantly. From Ellsworth to Machias, a space of sixty miles, and including eight incorporated towns, there is no place to which the hungry soul may resort, from Sabbath to Sabbath, for the bread of life." Since this period, that is, in April last, the Trustees received a communication from the Congregational society in Sullivan, in which they state: "Our society is very small and very poor; our church consists only of nine members. We have had no regular Congregational preaching for eight or nine years. We have now one hundred dollars, which is devoted to pay for preaching, and can collect perhaps fifty dollars more. But we will do all we can. We wish to have our situation taken into consideration at the annual meeting of the Missionary Society, and if they can send us a good minister, and all the pecuniary aid they think we deserve, compared with other destitute places, we shall be very grateful for it."

At the conclusion of his missionary services in Washington county, Mr. Merrill returned West, and was employed by the Congregation at Shapleigh, over which he has since been ordained as Pastor, with the expectation of employment, as a missionary, in that vicinity, for some portion of the year.

The Rev. *Lincoln Ripley* had a mission of 4 weeks at Albany; Rev. *Amasa Smith*, 4 weeks at Fryeburg and vicinity; Rev. *David Starret*, 12 1-2 weeks at Weld and vicinity; and Rev. *Charles Frost*, 12 weeks at Gilead: all in the county of Oxford.

Mr. Ripley, though he spent most of his Sabbaths in Albany, yet preached in the three adjoining towns and plantations. [Greenwood, Gilead and Bachelor's Grant.] Besides preaching 23 sermons, he visited, in these places, 99 families, embracing 555 persons, of whom 48 were professors of religion. 364 were

of the the gospel, since his leaving them. But they are represented as being feeble as to means, and still further needing charitable aid. Mr. Wilcox states in his journal: "A few Sabbaths previous to my entering upon the mission, the sacrament of the Lord's Supper was administered to this church, and three Rev. *Thomas Adams* had an appointment of 12 weeks at Clinton. It is a place, where he has heretofore labored, and where they contribute in part to the support of the mission. The prospect of the establishment of the gospel there, at least for a part of the year, he thinks is encouraging. They labor under the inconvenience of having no building sufficiently large, to accommodate all who wish to attend worship; which inconvenience, they hope, ere long may be removed. In the Journal of Mr. Adams, it is stated: "The last Sabbath that I passed there, we had the largest assembly I have ever seen in that place. It afforded what I consider decisive evidence, that they *do* wish to enjoy the ministration of the gospel. My visit to that place was rendered still more interesting, by the indications I found that the Spirit of God was moving upon the hearts of some among them. The minds of many are evidently solemnized, and *some* are led with deep interest and anxiety to enquire—What shall we do? It was, on several accounts, the most interesting visit I ever made to that place.—I am more and more convinced of the importance of Clinton, as a field for missionary labor: and I am disposed to believe, that could the ministrations of the gospel be established on any thing like a permanent basis, there would be at least a usual degree of liberality in its support."

The Trustees commissioned Mr. *Nathan W. Sheldon* to labor 4 weeks at Brownville; Mr. *Thomas T. Stone*, 6 weeks at Munson; and Mr. *Caleb F. Page*, 8 weeks at Andover, and 9 at Sears-mont and vicinity.

to their respective spheres of operation. The trustees have satisfactory evidence of the prudence and fidelity, with which the missionaries have performed the various services assigned them. And though no extensive revivals have been witnessed in the course of their labors; yet it may be confidently asserted, that much good has been done. Weak churches have been strengthened, and where there was "a famine of hearing the words of the Lord," they have been fed. A very general and *unusual* attention to the means of religion has been excited; and in many places some sprinklings of divine grace; (and we should not "despise the day of small things;") some sprinklings of divine grace, which may be viewed as a prelude to "an abundance of rain:" may be viewed, as a pledge from Heaven, that God will command his blessing, even life forevermore.

And is it any ground of discouragement, any reason for discontinuing missionary efforts, because there are no extensive and powerful revivals of religion within the limits of their operation? Shall a man neglect to sow, because the harvest is not so early as

Mr. Bigelow, who is settled at Lubec, and whose missionary services were assigned to that town, except occasional labors in the adjacent towns, writes: "The promising appearances which I have heretofore mentioned, have to a great degree subsided; some who were then awakened have become hopeful converts, and *John H. Ingraham* had a mission of 10 weeks, in the vicinity of Thomaston.

Rev. *Jonathan Sewall*, 10 weeks at Wilton and vicinity.

Rev. *Josiah Pect*, and Rev. *Fisfield Holt*, 4 weeks each, in the county of Somerset.

Rev. *Gardiner Killogg*, 10 weeks at Strong and vicinity.

Rev. *Jonathan Belden*, 16 weeks, equally apportioned to Windsor, Knox, Putnam and Unity.

Rev. *Stephen Merrill*, 7 weeks at Kittery.

Rev. *Daniel Kendrick*, 6 weeks at Edgecomb.

Rev. *Josiah G. Merrill*, 4 weeks, at Raymond and vicinity, the people there paying one half of the expense.

Rev. *Samuel Sewall*, two weeks at Harpswell.

Rev. Mr. *Jones* was engaged on a mission of 12 weeks, and is now but just entered on his services at Limington.

Mr. *Christopher Marsh* had an appointment of four weeks at Scarborough, and six at Sandford, the people in the latter place defraying the expenses of one half of the mission. He preached twenty-four times, made nineteen family visits, and distributed various religious tracts, as he had opportunity. His services were evidently well received: and, as he stated, "great exertions were made to frequent public worship, and very solemn attention under the ministration of the word." After his missionary services had closed, the people employed him as a candidate, gave him a unanimous call to settle with them; to whose pastoral care he was selected at the beginning of the present month. meeting of the Missionary Society, and if they can send us a good minister, and all the pecuniary aid they think we deserve, compared with other destitute places, we shall be very grateful for it."

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of the the gospel, since his leaving them. But they are represented as being feeble as to means, and still further needing charitable aid. Mr. Wilcox states in his journal: "A few Sabbaths previous to my entering upon the mission, the sacrament of the Lord's Supper was administered to this church, and three were added to their number. Since that time four or five hopeful cases of conversion have occurred." These had not attached themselves to any particular church.

Mr. *Maurice Cary* spent four weeks in the employment of this Society at Poland and vicinity; and Mr. *James Weston*, seventeen weeks at Pittston, Kingfield, Phillips and Lebanon, with their vicinities.

Mr. *Weston* spent a greater part of his time in Pittston, than in any other place assigned him for missionary labor; and the people continued him five Sabbaths by their own contributions. He closed his mission at Lebanon, where the people have continued to employ him hitherto on their own account. Of this place, he remarks: "I here found a church of about 50 members, with few exceptions, in as flourishing a state as respects faith and practice, as could be expected with regard to a church so long deprived of a pastor. Both in the church and in the Society, I think I discern evident traces of the faithful labors of their late pastor." He closes his journal under date of 3d inst. by observing: "The Lord, I trust is answering prayer. Appearances are favorable. Several, in this place, have already indulged hope; some exhibit much distress for their souls; others manifest more or less thoughtfulness and anxiety."

The preceding notices, give a *general* view of the missionary services of the past year; and the trustees would not attempt that *minuteness of detail* which would be proper for the missionaries themselves, in regard to their respective spheres of operation. The trustees have satisfactory evidence of the prudence and fidelity, with which the missionaries have performed the various services assigned them. And though no extensive revivals have been witnessed in the course of their labors; yet it may be confidently asserted, that much good has been done. Weak churches have been strengthened, and where there was "a famine of hearing the words of the Lord," they have been fed. A very general and *unusual* attention to the means of religion has been excited; and in many places some sprinklings of divine grace; (and we should not "despise the day of small things;") some sprinklings of divine grace, which may be viewed as a prelude to "an abundance of rain;" may be viewed, as a pledge from Heaven, that God will command his blessing, even life forevermore.

And is it any ground of discouragement, any reason for discontinuing missionary efforts, because there are no extensive and powerful revivals of religion within the limits of their operation? Shall a man neglect to sow, because the harvest is not so early as

he could wish ? Shall he refuse to "break up the fallow ground," and to enrich and cultivate the soil, because he cannot *command* the growth of the fruits of the earth ? No. "Let Paul plant, and Apollos water, and wait upon God for the increase." Besides, if the want of immediate, manifest, and abundant success, should discourage *missionary* efforts, why not the continuance of the stated means of religion ? In the eighty congregational churches in our state which are supplied with pastors, how few are the revivals of religion now ! and how few have there been in the year that is past ! We do not say, there are none. There are—blessed be God !—there are those, which gladden the hearts of the friends of Zion. But how *few* are the fields, which are as "a watered garden," compared with those which are a "barren heath, and know not when good cometh !" "This is a lamentation, and shall be for a lamentation." But should it at all discourage exertions ? It should increase them. It should also lead to a solemn, heart-searching, and humbling enquiry, wherefore the Lord should stay his blessing ; why he should make "the heavens over our heads as brass, and the rain of our land as powder and dust."

We must *feel* more, and *pray* more, and *do* more in regard to this important object, before we can receive the honorable testimonial, the consoling approbation, given to a disciple by our Lord, in the days of his flesh ; *They have done what they could.*

The statement of the treasury will be submitted to you, by the officer of that department. It will be seen that the trustees have not only exhausted the means put into their hands, but made some anticipation of the expected income of the present meeting. Indeed this has been usually done. And such were the multiplied and importunate calls of the last year, that they could not well do otherwise. They heard the cries of the destitute around them ; and hearing, they could not but pity them ; and pitying, they could not but attempt to relieve them.

This Society, it is well known, lives only upon the charities of the day. It has so lived, and led a life of extensive usefulness, for sixteen years. It has no means, except what the Lord sends, by his servants, *from day to day.* The trustees would except from this remark, a few hundred dollars, the avails of the residuary legacy of the late Peter Thatcher, Esquire ; and also the reversion, after the death of the incumbent, of two farms with dwelling-houses, the bequest of the late Dr. John Wingate. The property last mentioned, the Society will probably be disposed to make an immediate sale of. The reversion, it is judged, by men acquainted with that species of property, and who have examined the premises with that particular view, might be sold now, for between 1000 and 1500 dollars.

But, besides these two small items, the Society depends entirely, (under God,) upon the annual and voluntary contributions of the Christian public. And will that Christian public suffer an Institution to languish, whose sole object is to honor the

Redeemer, in the salvation of perishing souls? Oh, no! they *cannot*. "The love of CHRIST *constraineth* them." They will continue, as they have done, to cast into the treasury of the Lord, until it shall be said, as it was in the building of the tabernacle of old: "The people bring much more than enough for the service of the work, which the Lord commanded to make." (Exodus 36: 5.)

This society has strong claims upon the charities of those, who are interested in the spread of pure, evangelical, spiritual religion; the only religion indeed which can bow the stubborn will, and bring "every thought into captivity to Christ." It is this that must raise man from the ruins of the apostacy. This "gospel of the kingdom, is to be proclaimed to the world;" a "world lying in wickedness." It is "the glorious gospel of the blessed God;" and it shall be accompanied with a sovereign irresistible power. The art and sophistry of men and devils shall not obscure its splendor; the combined efforts of earth and hell shall not arrest its progress. It is "the power of God unto salvation, to every one that believeth." Nothing else can renew, convert and save the soul. What can philosophy, what can human reason and human wisdom accomplish? What can essays and lectures upon moral fitness and the beauty of virtue avail, to sanctify the polluted heart, to give life to the spiritually dead, and to bring the wandering sinner home to his God? He is bound by the chains of sin; chains which no earthly efforts can break. He is under the burden of iniquity, a burden which no arm of flesh can remove. How cutting, and yet how just is the language of the Christian poet!

"Haste now, philosopher, and set him free.
Charm the deaf serpent wisely. Make him hear
Of rectitude and fitness, moral truth
How lovely, and the moral sense how sure,
Consulted and obeyed, to guide his steps
Directly to the *First and only Fair*.
Spare not in such a cause. Spend all the powers
Of rant and rhapsody in virtue's praise;
Be most sublimely good, verbosely grand,
And with poetic trappings grace thy prose,
Till it outmantle all the pride of verse.
Ah! tinkling cymbal, and high sounding brass,
Smitten in vain! Such music cannot charm
The eclipse that intercepts truth's heavenly beam,
And chills and darkens a wide-wandering soul.
The *still small voice* is wanted. He must speak,
Whose word leaps forth at once to its effect.
The transformation of apostate man
From fool to wise, from earthly to divine,
Is work for him that made him. He alone
Achieves the wonder."

And such wonders have been achieved, in every age of the world. The last quarter of a century has been distinguished by

the rapid extension and multiplied trophies of the Redeemer's kingdom. The darkest minds have been illuminated ; and the fiercest natures subdued. A single instance might illustrate this ; an instance occurring, but the last month, at the meeting of the " United Foreign Missionary Society ;" where an Osage warrior presented to the institution his " war club," with the solemn avowal that his arm should never again wield that weapon of hostility upon the field of battle ; but that henceforth he would be the disciple of Him, whose descent from heaven to our world was celebrated with the song of angels : PEACE ON EARTH, GOOD WILL TO MEN. And is this the arm of man ? Oh no, it is " the finger of God." This is the only power that can tame the savage ; that can change the lion into the lamb. And the united efforts of various Christian institutions, embracing the zeal and ardor of many, and accompanied with the blessing of Heaven, shall multiply such tokens of power and grace all over the earth. Idols shall fall, and darkness shall vanish, and God alone be glorified. Soon the appointed angel shall exclaim with exultation and triumph ; " The kingdoms of this world are become the kingdoms of our LORD and of his CHRIST ; and he shall reign forever and ever." Yes, " at the name of JESUS every knee shall bow, of things in Heaven, and things in earth, and things under the earth ; and every tongue shall confess that JESUS CHRIST is LORD, to the glory of GOD the Father."

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TREASURER'S STATEMENT.

MAINE MISSIONARY SOCIETY, *in account current with* DANIEL CAMPBELL, *their Treasurer.* *Dr.*

June 25. To paid Trustees' orders	-	-	-	\$2048,17
1823. To counterfeit bills taken on their account,				
last annual meeting and credited them in				
our settlement	-	-	-	7,00

\$2055,17

By balance in Treasury, as per settlement last	-	-	-	<i>Cr.</i>
year, consisting of cash	-	377,74	}	
Notes due the Society	-	355,80	}	\$733,54
Donations and contributions	-	-	-	1374,03
Monies received to constitute life members	-	-	-	80,00
Entries and annuities	-	-	-	465,00

\$2652,57

Debt brought down,	-	-	-	2055,17
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Balance in Treasury,	-	-	-	<u>\$597,40</u>
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Portland, June 25, 1823.

The subscriber, having been appointed to audit the accounts of the Treasurer during the year past, has attended to that service, and finds them correctly cast and well vouched, and that there was in the Treasury, at the last annual meeting, a balance of seven hundred and thirty-three dollars and fifty-four cents, and there has been paid into it, in *donations* and *contributions*, one thousand, three hundred seventy-four dollars and three cents; in *annuities* and *entries*, four hundred and sixty-five dollars; and in *life subscriptions*, eighty dollars; making a total of two thousand six hundred and fifty-two dollars and fifty-seven cents. During the year, the Treasurer has paid Trustees' orders to the amount of two thousand and forty-eight dollars and $\frac{17}{100}$, and been allowed seven dollars for counterfeit bills, paid in by persons unknown; making the total of expenditures for the year, two thousand and fifty-five dollars, and seventeen cents; and leaving a balance in the Treasury of five hundred and ninety-seven dollars and forty cents, as per his account above.

ASA CUMMINGS, Auditor.

Account of monies received for 1822, after last year's statement had gone to the press, and up to July 24, 1823.

DONATIONS AND CONTRIBUTIONS.

From	\$ cts.
Rev. Professor Fowler, Bangor,	5,00
Rev. Dr. Payson's society, Portland,	100,00
Otisfield Female Miss. Society, by Rev. Mr. Merrill,	5,18
Female Miss. Society, Berwick, by Rev. Mr. Hilliard,	10,00
Female Assistant Miss. Society, Falmouth,	23,00
Mrs. Kendrick, Pittston, by Mr. J. Weston,	1,00
Female Cent Society, Bath, Mrs. Ellingwood, Treasurer, half yearly payment,	17,84
People at Indian River, by Mr. H. A. Merrill,	2,00
People at Moos Pecky Reech, by same,	1,02
Mr. Jonathan Woodward, Columbia, by same,	75
People in Solon, by Mr. Kelly,	2,50
Mr. Elias Bond's Miss. box,	2,50
Bill on Mechanic Bank, uncurrent here, but passed by me in Baltimore,	2,00
Avails of Miss. field in Winthrop, in Rev. Mr. Thurston's society,	2,50
Bath Female Cent Society, Mrs. Ellingwood, Treasurer, half yearly payment,	24,67
Contribution of Rev. Mr. Ellingwood's society, Bath,	18,00
Mr. John Taylor, Bath,	2,00
Female Charitable Society, Wayne, Mrs. Dexter, Treas.	3,75

Female Cent Society, first Parish North-Yarmouth, Mrs. Cummings, Treasurer,	25,00
Rev. Mr. Cummings, N. Yarmouth,	1,00

The preceding items are included in the Auditor's certificate the present year.

Female Donation Society, New-Gloucester	10,00
Female Professor, avails of a garden,	5,00
Female Miss. Society, Strong, Mrs. Hunter, Treasurer,	10,08
Female Miss. Society, Farmington, Mrs. Tifcomb, Treas.	13,86
From Norridgewock,	2,00
Rev. Mr. Kellogg's Society, Windham,	12,63
Female Miss. Society, Portland, Mrs. Greely, Treasurer,	31,29
Avails of Mr. Thomas Smith's Miss. Field,	4,45
Avails of his son Thomas' Miss. Field,	75
Female Cent Society, Litchfield, Mrs. Smith, Treasurer,	7,45
Congregational Society, Litchfield,	4,83
Female Cent Society, Freeport, Mrs. Vezie, Treasurer,	8,26
Rev. Mr. Merrill's Society, Freeport,	6,47
Rev. Mr. Greely's Society, Turner,	4,00
People in Danville, by Rev. Mr. Greely,	4,00
Female Cent Society, Waldoborough,	7,00
Mr. George Hohn, avails of Miss. Feld,	2,00
Mr. E. Hall,	2,00
Rev. Mr. Tappan's Society, Augusta,	26,26
A 2d donation from an aged friend, Augusta,	1,00
Rev. Mr. Mead's Society, Brunswick,	21,00
Female friend, by Rev. Mr. Sewall,	1,00
Female Cent Soc. Wells, raised in 1822, Mrs. Storer, Treas.	17,27
Same Society in 1823, Miss Wheelwright, Treasurer,	12,00
An unknown friend,	5,00
A friend,	2,00
Females in Hampden, by Rev. Mr. Loomis,	3,00
Rev. President Allen, Bowdoin College,	10,00
Charity Box in Portland, enclosed in a letter by Mercy A. Whitman,	1,50
Female Miss. Society, Minot, Mrs. Jones, Treasurer,	7,50
Cape Elizabeth Female Cent Society,	13,78
Rev. Jotham Sewall's Society, Chesterville,	3,26
Otisfield Female Miss. Society, Miss Knight, Treasurer,	4,25
People of Raymond, by Rev. Mr. Merrill,	5,75
Contribution after Sermon, at Portland,	
and a Gold Ring,	201,75
A Female, in Limerick, by Mr. Payson,	1,00
Rev. Mr. Ingraham's Parish, Thomaston,	13,85
Mr. Nathaniel Chapman,	5,00
Rev. Mr. Starrett's Society, Weld,	6,44
People in Temple, by Rev. Mr. Starrett,	3,30
Female Miss. Society, Temple, Miss Salva Abbott, Treasurer,	6,80

Money returned by Select Committee,	1,86
Mr. Aaron Cummings,	1,00
Avails of Miss. field in neighborhood of Rev. Mr. Thurston, Winthrop,	15,88
Interest on money loaned,	4,00
Female Assistant Miss. Society, Gorham, Mrs. Lewis, Treasurer,	27,50
Female Charitable Society, Fairfield,	6,56
Contribution of Rev. Mr. Holt's Society, Bloomfield,	7,00
Donation Female Cent Society, Bloomfield,	10,00
People in Solon, by Subscription,	7,00
Contribution box, Windsor,	3,37
Contribution in Rev. Mr. Thurston's Society, Winthrop,	11,57
Society of Females, Clinton,	10,02
Female Miss. Society, Industry, Miss C. Allen, Treasurer,	2,75
Female Miss. Society, Starks, Miss S. Wood, Treasurer,	2,59
Pair of thin Shoes, Capt. J. Trask,	
Female religious Society, Hallowell,	18,65
Contribution in Rev. Mr. Gillet's Society, Hollowell,	31,00
Avails of cloth from New-Sharon,	12,75
Avails of Missionary Sermons sold,	,60
Donation from Winthrop Female Assistant Miss. Society, Mrs. P. Thurston, Treasurer,	9,31
Avails of three gold rings,	,58
A bequest from the late Miss Maria Manning, of Salem, (Mass.) given during her last sickness, for Missionary purposes, by the hands of Rev. Mr. Ellingwood,	25,00

ENTRIES AND ANNUITIES.

Rev. T. Adams,	\$2	N. Coffin, Esq.	6
Hon. B. Ames	2	C. Clapp, Esq.	2
J. Burbank	2	T. Cushing	4
S. G. Bowman	2	*Capt. F. Clark	2
Rev. K. Bailey	2	Mrs. Cleaves	2
E. Bond	2	Rev. J. Cogswell	2
Capt. T. Brown	2	J. Chase	6
Dr. J. Barker	2	Dea. J. Coe	2
Dea. T. Bradbury	2	L. Cross	3
Rev. M. Blood	6	N. Cram	2
E. Bailey	1	D. Campbell	2
S. Blanchard	1	J. Craig	2
J. J. Boyd	3	L. Cutter	2
J. Bartlet	1	N. Chapman	2
Rev. P. Chapin	8	N. Chadburn	1
S. Curtis, Esq.	2	S. Cobb	2
Dea. N. Cross	2	E. Collier	1

* Capt. F. Clark paid \$2 in 1822, which by mistake was put to the name of Capt. S. Clark, in last year's statement.

D. M. Cutter	3	W. Hyde	2
E. Dole	2	M. Hanson	2
W. Donnell	2	Rev. J. Hilliard	2
Rev. N. Douglass	4	J. Hyde	2
N. Dana	2	Z. Hyde	2
A. A. Dillingham	2	J. H. Hartwell, Esq.	2
B. Dodge	2	S. Hill	4
E. Day	3	J. Howe	3
L. Dana	3	O. S. Hartshorn	3
W. Dinsmore	2	J. Huse	3
J. Dinsmore	2	E. Hoole	3
S. Dinsmore	2	Rev. F. Holt	2
P. Elwell	2	*T. Hunter, Esq.	2
J. Elwell	2	Rev. J. H. Ingraham	2
Dea. J. Eveleth	2	T. Jackson	2
Rev. S. Eaton	2	Col. J. Johnson	2
J. Emery	2	Dea. H. Ilsey	2
W. Emmons, Esq.	1	Rev. E. Jones	2
J. Eaton	3	Capt. J. Keezer	2
O. Everett	3	Rev. D. Kendrick	2
Dea. J. French	2	J. King	4
Dea. C. Freeman	2	J. Kimball	2
Col. J. Foxcroft	6	Rev. G. Kellogg	4
C. Farley	2	Hon. E. Kelleran	2
Rev. J. P. Fessenden	4	N. Kinsman, Esq.	3
O. Fales	4	Dea. J. Kimball	2
Gen. S. Fessenden	10	Maj. J. Loring	2
A. P. Follansbee	2	R. Lincoln	2
Doct. T. Flint	2	Rev. D. Lovejoy	2
W. Flint	2	L. Loring	2
A. R. Giddings, Esq.	2	W. Ledyard	2
G. Grovesner, Esq.	4	Rev. H. Loomis	6
Rev. A. Greely	2	J. Ladd	2
J. M. Gerrish	3	W. Lord	2
H. Goddard	3	J. Locke	2
Dea. J. Gow	2	Hon. A. R. Mitchell	2
Dea. E. Heald	2	Rev. D. Mitchell	2
G. Hyde	2	S. Morse	2
H. Hyde	2	Rev. E. Mosley	2
Capt. N. Harding	2	J. Mitchell	4
L. Houghton	2	N. L. Mitchell, Esq.	2
P. Haywood	2	A. R. Mitchell, Jr.	2
Capt. S. Hartley	2	Dea. C. Marsh	2
Dea. S. Hill	2	Rev. J. G. Merrill	4
N. Howe	2	Capt. S. Moody	4
E. Howe	2	T. G. Marsh	2
J. Hoole	2	Dea. J. Mitchell	2

*T. Hunter, Esq. paid \$3, which was by mistake omitted in the last year's statement.

R. Mitchell	2	W. Storer, Jr. Esq.	2
J. Means	2	Rev. J. Scott's estate	2
W. M'Lellan	2	Rev. S. Sewall	2
J. Mitchell	2	Hon. D. Sewall	2
J. E. Merrill	4	Dea. D. Sewall	2
S. Merrill	4	P. Sprague	2
C. Morris	3	D. Stinson	2
W. C. Mitchell	3	Rev. S. Sewall	2
Rev. A. Mead	1	R. Sawtell, Esq.	2
Rev. S. Merrill	1	W. Sylvester, Esq.	2
Rev. C. Marsh	1	Doct. R. C. Shannon	4
Hon. B. M'Lellan	2	J. Sprague, Esq.	2
S. Moody, Esq.	2	Rev. D. Starret	2
A. Nichols	1	B. Southworth	2
P. Owen	2	Dea. J. Stockbridge	2
J. Owen	2	Dea. H. Southgate	2
Rev. E. Payson	2	A. Shirley	2
Dea. S. Pool	2	Professor J. Smith	2
Hon. J. Parsons	2	Rev. A. Smith	4
N. Pierce, Esq.	2	S. Strickland, Esq.	2
J. Phinney	2	B. Swan	2
D. Pike	2	E. Shepley, Esq.	1
Dea. J. Phillips	2	S. Stephenson	1
S. H. Pearson	2	S. S. Stacy	1
Rev. T. Pomroy	1	S. Steward	2
J. Quincy	2	T. Smilie	2
M. Quincy	4	C. Selden, Esq.	2
E. Morse	2	S. Trufant	2
Dea. J. Russell	2	L. Townsend	3
W. Richardson	2	W. W. Thomas	3
G. Richardson	2	J. Weston	2
J. Robinson	2	E. Wood	2
Rev. A. Rand	2	J. Weston	4
Rev. L. Ripley	4	W. Wood	2
Capt. T. Robie	2	Rev. T. Williams	2
T. Robie	1	E. Wyer	3
L. Richardson	3	J. Webster	1
J. Sewall, Esq.	2	Rev. J. Weston	2
Rev. J. Sewall	2	J. Waugh, Esq.	2
Gen. H. Sewall	2	E. Wood, Esq.	1

MONIES RECEIVED TO CONSTITUTE LIFE MEMBERS.

Rev. Charles Frost, by Female Cent Society, Bethel, to constitute him a life member,	\$20,00
Rev. Josiah Peet, by People in his Parish,	20,00
Rev. Thomas M. Smith, by Female Chapel Society, Portland,	20,00
Rev. Benjamin Tappan, by Female Bible Society, Augusta,	30,00

SUMMARY.

Balance in Treasury, on settlement	\$597,40
Donations and Contributions	717,77
Entries and Annuities	488,00
Members for life	90,00
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Paid out since last settlement	1868,17
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Balance in Treasury	\$1062,17

D. CAMPBELL,

Winthrop, July 24, 1823.

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OFFICERS ELECTED, JUNE 25, 1823.

Rev. WILLIAM ALLEN, D. D. Pres. Bowd. Coll. *President.*
 Hon. AMMI R. MITCHELL, N. Yarmouth, *V. President.*
 Rev. ELIPHALET GILLET, Hallowell, *Corres. Secretary.*
 Rev. DAVID THURSTON, Winthrop, *Recording Secretary.*
 DANIEL CAMPBELL, Esq. Winthrop, *Treasurer.*
 ELIASHIB ADAMS, Esq. Bangor, *Auditor.*

 TRUSTEES.

Rev. KIAH BAYLEY, New-Castle.
 Rev. MIGHILL BLOOD, Bucksport.
 Rev. EDWARD PAYSON, D. D. Portland.
 Rev. BENJAMIN TAPPAN, Augusta.
 Rev. JONATHAN COGSWELL, Saco.
 Rev. ASA RAND, Portland.
 Rev. JOHN W. ELLINGWOOD, Bath.
 Together with the Presidents and Secretaries,

 SELECT COMMITTEE.

Rev. ELIPHALET GILLET,
 Rev. WILLIAM ALLEN, D. D.
 Rev. DAVID THURSTON,
 Rev. BENJAMIN TAPPAN,
 Rev. JOHN W. ELLINGWOOD.

The next meeting of the Society will be held at the Rev. Mr. Loomis' meeting house, in Bangor, on the fourth Wednesday of June, 1824, at 9 o'clock, A. M. The Rev. ALLEN GREELY of Turner is first Preacher, and the Rev. DAVID M. MITCHELL, his substitute.